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## THE HIGH PRIEST'S PROCESSION.

I PRESUME Dr. Poznański did not mean it in earnest when he wrote that "in most editions of the Mahzor Ibn Verga's account is reproduced." My belief is founded on the careful examination I have made of 194 books of Hebrew liturgy in the British Museum and the Guildhall Library, which include all rites, and extend from the year 1485 to the year 1892. In all these I have found no trace at all of the procession of the High Priest. Wishing to leave nothing unexplored, I have gone through all available translations and a number of little volumes containing partial prayers or descriptions of customs and rules connected with the Day of Atonement. It follows that, unless he refers to quite recent editions unknown to me or to some rarities of his private collection, Dr. Poznański's statement requires revision.

When my article was published I was not familiar with Ben Verga's compilation. Mr. Marcus N. Adler called my attention to two extracts of it inserted in the *לקט צבי*, which led me to the knowledge of its source, the *שבט יהודה*. I read the latter from beginning to end, and the conclusions I arrived at differ but slightly from what I set forth in my previous paper. Solomon Ben Verga composed his book during his stay in Salonica or Adrianople with material collected from all sources. He was in possession of a rather extensive and various learning, but he picked it up at random, and used it with no heed or power of discrimination. The first event he relates is the capture of Jerusalem, accomplished, as he says, by Augustus, who was another person than Octavius, and the latter's political rival, the *Emperor* Mark-Antony, formed a league with the *Greek King* Cassius. The material for this disfigurement of history the writer, whose Hebrew language and style are fluent and dainty<sup>1</sup>, purports to have found in

<sup>1</sup> Making due allowance for the occasionally wrong use of genders in verbs and adjectives, the language in the first two-thirds of the book is correct and fine with a rich and expressive vocabulary. I disagree with Wiener taking exception to the twelfth section, which he considers an obscure and inelegant translation from the Latin. Like all pieces of elaborate writing, it only requires for a thorough understanding a certain

the Record Office of the kings of Aragon! In the second section, Ben Sira is represented by him as living after the destruction of Jerusalem, as converted during a persecution, the circumstances of which he was unable to trace, and finally as having written the Ecclesiasticus for his new fellow religionists, the Christians. Further on we read of a discussion between a King Alfonso and a Thomas, and we are at a loss to make out whether he means the Aquinas or Torquemada. The vast erudition and the respect for Jewish lore displayed in the debate plead in favour of the former, whereas chronology and the mention of Abrabanel's name stand for the latter. The fact of the matter is that both—King Alfonso and Thomas—convey in the book the view that Ben Verga's father (one of our author's sources) used to take of the social and civil conduct of the Jews in Spain some time before the expulsion.

Coming now to our particular point, we can, with every probability of being in the truth, say that Ben Verga used for the description of the High Priest's pageant a document found by him in his new residence, the late Byzantine empire. This hypothesis is supported not only by the fact that the description is given only in MSS. of the Rumania rite, but also and chiefly by the occurrence in it of the word קארטופיליש, which is an adaptation of *χαρτοφύλαξ*, a term denoting an official position in the Byzantium of the Middle Ages. The two MSS. seen by me exhibit the account in a different and shorter form than the one given in the שבט יהודה, but the former's greater simplicity is just a safe indication of its pre-existence. Moreover, the procession taking place *after* the Day of Atonement's service was finished is in perfect accordance with the ומלין אותו עד ביתו of the Mishna, where, on the contrary, we find no hint at any ceremony attending the seclusion of the High Priest one week before the Great Solemnity. The place that Ben Verga assigns to the Chiefs of Academies (ראשי ישיבות) is an item borrowed from the procession following the appointment of the Nassi in Persia which is fully described earlier in the book.

The foregoing considerations make it clear to my mind that Ben Verga found the account somewhere in the Balkan Peninsula, and modified it in some way to meet the requirements of his fanciful representation of the magnificence of Jerusalem and the gorgeousness of her spectacles. As to the Roman consul who in the לקט צבי is, although in a dubitative form, identified with Marcus Ambivius, we hardly need waste our time to show that it is all an invention.

amount of attention.—On the authority of the oldest known edition and of the Latin version ברודו (Brudo) is to be put after מואל instead of the meaningless ברודו, zu seiner Zeit, on p. 108 of Wiener's text.

Marcus Ambivius held for a very short time the office of Roman procurator in Judaea, and positively had no opportunity of sending to Rome so detailed a specification of the architecture of the temple and the ceremonies performed therein. The constant use of the imperfect tense (היה with the participle) throughout this part of the book is by itself a sufficient proof that the writer of the description never saw the temple, the pageant, or any parade of similar character in Jerusalem. Besides this, he does not himself know whether he describes Ezra's or Herod's temple.

I will not deal here with the Passover sacrifice, of which the *שבט יהודה* gives a handsomely graphic description, but I cannot help remarking that Ben Verga's statement, according to which King Alfonso ordered once this ceremony to be revived in his own palace, affirms something which was too good to be true. It only does credit to the fertile imagination of the Spanish author.

L. BELLELI.

## THE HIGH PRIEST'S PROCESSION AND THE LITURGY.

THE error (concerning the Machzor) to which Dr. Belleli rightly objects was the result of a mere misprint for which Dr. Poznański was not responsible.

The "Procession" passage does, however, occur in editions of the Machzor.

It may be found, for instance, in some editions of the widely used Machzor *קרנן אהרן*. Thus, in the Warsaw edition (1894) it is printed before the Mussaf service of the Day of Atonement.

Again, in the very fine—in many ways the finest extant—edition of the Machzor by the late Isaac Berlin (Hanover, 1837), the whole passage is given in a German translation immediately after the title-page of the Day of Atonement service.

I. ABRAHAMS.